TVVO LOOKS OVER LINCOLNE,

OR,

A view of his *Holy Table, name, and thing,* &c. discovering his erronious and Popish *Tenets,* and *Positions*; And under pretence of defending the cause of *Religion,* shamefully betraying the truth and sinceritie thereof.

A Petition exhibited in all humilitie to the judgement of the most worthy *Defenders of the Truth*, the Honorable House of COMMONS in PARLIAMENT, against the said Book, and especially 51. Tenets therein.

By R. DEY, Minister of the Gospell.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be beleeved as an Article of the faith, or be thought requisite or necessarie to salvation. Article 6. of the Convocation at London, 1562.

Acts 24. vers. 14.

So worship I the God of my Fathers, beleeving all things which are written in the Law and the Prophets.

Acts 26. 22.

Having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come.

LONDON:
Printed by *T. Paine* and *M. Simons.* 1641.

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[illegible]

LONDON:
Printed by T. Paine and M. Simons. 1641.

TO THE HONORABLE, THE *Knights, Citizens* and *Burgesses*, of the Commons House in PARLIAMENT, now Assembled.

The humble Petition of Rich: Dey *Minister*, shewing that;

WHereas there hath been printed, and published, a Booke (entituled: *The holy Table, Name, and thing, &c.*) containing certaine Positions, and Tenets; of *doctrin, discipline, the worship of God, and the Kings power, and rights in matters Ecclesiasticall*; and many of them proved onely by Popish Writers, Jesuites, and forged Authors, and some of them barely asserted; which booke was most probably written, but most certainly approved, allowed, and licensed to be printed, and published; (*as most Orthodox in* doctrin, *& Consonant in* discipline *to the Church of* England; *and to set forth the* Kings *power, and rights in matters* Ecclesiasticall *truly, & judiciously*) by *Iohn Williams*, Bishop of *Lincolne*.

That your Honours will be pleased, to take the said Booke, and especially certain Tenets, and Articles thereof, hereunto annexed, into your grave considerations; and that the said Bishop may be put to answer unto the said Booke, and Tenets, according to the Word of God, and the Lawes of this Kingdome; the onely rule, and prescript of our religion, and the Kings rights, whether divine, or humaine:

And your Petitioner (as in duty bound) *shall ever pray, &c.*

The Preface for the Readers intelligence.

Section. I. *Of the Letter to the Vicar of Grantham.*

WHenas the *Prelats* were buſyed, and mightily turmoiled in their brains, to introduce daily ſome *Innovation*, or other to ſet vp popery & to endeavour a reconciliation to *Rome*, it happened that about the yeare 1627 as appeares *holy table*, p. 7. that the *Vicar of Grantham* in the dioceſe of *Lincolne* being ſet on by ſome in authority *holy table*, *pag.* 9. perhaps by ſome of *Lauds* agents, or elſe by Dr *Heylin* (one of his Majeſties Chaplains) began to remove the *Communion table*, & to place it altarwiſe, whereupon Mr *Wheatley* an aldermen & ſome other townſemen oppoſed him as hauing no Law nor warrant ſo to doe, & the contention (thus begun) growing hot amongſt them it came at laſt before the Biſhop who ſomwhat paciſyed the matter between the Vicar and Townſmen, & calling the Vicar aſide was overheard to importune him to declare who were his inſtigators to thoſe innovations which (as was conceived) he did; & the Biſhop cauſing the Vicar with his neighbors to ſup there that night: ſaid, *I haue ſupt already vpon that you tell me. And if all the books I haue be able to do it, I will find ſome ſatiſfaction for my ſelfe, & you in all theſe particulars, before I go this night to bed. And I will provide a Letter, as written to you, Mr* Alderman, *to ſhew to your brethren, & ſome Notes to be delivered to the divines, of the Lecture at* Grantham. *And both theſe (if the fault be not in my ſervant) ſhall be ready by ſeaven a clocke in the morning. holy table, pag.* 9. The *Biſhop* and his *Secretary* ſitting up moſt of that night in his ſtudy, and his *Secretary* fetching up the booke of Martyers, and borrowing from the Pariſh Church, Biſhop *Iewels* workes. And in the morning (as the Biſhop promiſed over night) between 7, and 8. of the clocke, was delivered to the *Alder-man* a letter ſealed up. The forme whereof, you may ſee, *holy table. pag.* 10. And at the ſame time, there was delivered alſo by the *Secretary*, a ſheete of paper cloſed up, to be convoy'd to the divines of the Lecture of *Grantham*, upon their next meeting-day, with direction from the Secretary, that if they approved of them, to impart them to the Vicar, to give him ſatisfaction, which they did. Now the true copy of

these notes or letter, though neither subscribed, nor superscribed, (yet as appeares by the premisses, and the contents thereof, indited and framed by the Bishop, though penned by the Secretary) is expressed in, *holy table, page* 12.

Sect. II. *Of the Coale from the Altar.*

IN Answer to this letter, (which belike the Vicar imparted (perhaps in excuse of his desisting his former innovations, and resting now satisfyed with this) to him, who probably was his first inciter to those proceedings; Doctor *Heylin*, an intimate friend of his, whom the Vicar miserably mistooke for a judicous divine) there was published a vaporous, and smoakie piece of worke, called *a coale from the Altar*, which though it was kindled from some smith-field faggots in Queene *Maries* dayes, and tended to the same purpose, if it had found fuell enough to have kept it alive; yet consisting of ignorance, misquotations, and bad wrestings of good authors, more than of any pure igneau element, it flamed not as the Colliers intended it.

Sect. III. *Of the Holy table, name, and thing.*

THIS *Coale* was luckily, though unlikly quenched, not by *holy water*, but with *holy wood*, (a new kind of miracle) for *the holy Table name, and thing*, falling flat and heavie upon it, smothered it in its owne smoake, or rather the Bishop of *Lincolns* Crosier, that Episcopall instrument made of an Altar-raile, did so bastinado and batterfang Doctor *Heylins* coale, that it broke the *Coale* to cinders, metamorphosed the holy Altar, into an holy Table, name and thing in appearance, yet an holy Altar still, in reverence, adoration, place, and situation, and (which is yet more miraculous) did not quench the Romish fire of the coale, but rather by a politicke dexterity transubstantiate, or rather pseudangelically, transforme the fire of the coale, into a more modificated fire, though no lesse penetrating, and more spreading, for the Coale, comming in, blustring and sparkling like an *old fashioned divell*, with a Romish Altar in the front, for all his heat was likely to meete with some greene wood, which would not admit the fire at first view; but the holy Table comming like a disguised spirit, (though alike babilonian) under pretence of the holy wood, and sweete fuell, would dry the greene logs, and by moderate degrees

draw in as much Romish heate, if not more than the former, as appeareth plainely by the subsequents, and so deceived many thousand readers, and would have deceived me also, if I had but only once look't over *Lincolne*.

SECT. IV. *Of* Heylins *Antidotum Lincolniense.*

TO this holy Table, Doctor *Heylin* tooke no care to provide holy coverings and furnitures, nor bost'd Bookes, guilt Candlesticks, Virgin wax-tapers, Embroydred hangings, carved Railes, precious Plate, no nor so much as a Massy Crucifix, to pray unto for helpe against this Prelate; but seeing his credit lie at stake, his Coale extinguished, his Altar sore wounded, his Learning (though weake) lie a bleeding, and his Religion poysoned; he thinks it no time to sit playing at Tables with an idle Bishop, but presently provides a salve for all these sores which he call'd *Antidotum Lincolniense*, but as his diuinity was gone to travell in strange countrys & was but newly come home weary weake & feeble when he kindled his *Coall* to warme it; so his phisick lay asleep in a warm night-cap (& could not suddenly be awaked) when he composed his *Antidote*, so that it would neither cure his *credit* salve his altars soares, serue to expell the poison of his opinion, nor preserve his repute of learning, although he graced it with his name in publick, thereby bewraying himselfe to be the author of the *Coall*.

SECT. V. *Of the Author of the Letter, and holy table, &c.*

THat the Bishop of *Lincolne* was the author of the Letter to the Vicar of *Grantham*, and diuines of that Lecture (though his Secretaryes pen might set downe the words) is manifest by the premises in the first Section; and that he was likewise the author of the *holy Table* in defence of the Letter against the *Coale from the Altar* is not only probable, but plainly manifest & vndeniable, for although in the title page & in the license he call him a *Lincolnshire minister*, & *pag.* 5. a neighbouring *minister, employed in some of the maine passages* and *pag.* 11. one of the lecturers of *Grantham* saying (*we mett accordingly & perused these Letters, &c.*) and *pag.* 21. & 114. one of the lecturers that approved of the letter; yet all this proves him not a lecturer, both because he might purposely personate another man whom he was not, and also because that by the same reason, wee may as well thinke him to bee a Country Joyner, for hee saith, *holy Table, page.* 45. *I that am but a poore Country joyner, can set you up a Table, &c.* and yet hee could

not

not be a Lecturer and Joyner both; besides, the Lordly stile, the Bishoply phraise, the Prelaticall disdaine of the Doctor the Chaplin, though the KINGS, his mocking him with a Bishoprick, his slight of a Vicaridge, his disdaine of the Vicar of that Lecture do speake him no Lecturer at *Grantham*, his leasure to read Histories, besides English, the French, Italian and Spanish, unlikly in a Lecturer; his dexteritie in the civill Common and Canon lawes, the Lord Keepers office, Acts of Parliament, Acts of Councell, Prerogative Royall, Episcopall policie, and experience, and many such reasons bewray him to bee no Lecturer, his skill in the tongues not usuall in a Lecturer, his Promptitude and readinesse in the Popish Canons, decrees and decretals, his skill in so many severall Masse-bookes, and frequent quotation of Massemongers, his notorious ignorance in understanding and applying the Scriptures, as appeares *page* 78. upon *Acts* 6. 2. and his rare quotation of Scriptures, the whole booke (I thinke) scarce affording five severall Texts among many hundreds of Jesuits Masse-bookes, and other Authors frequently quoted, in all which regards I appeale to any rationall man, whether this can be a Lecturer; but above all this, we have him himselfe confessing, (and one confession of the partie accused or suspected, the Law takes hold of, not regarding a hundred denyals) for saith he, *holy table, page* 206. *I dare not determine, being as you say, none of the ablest Canonists in the Church of England*, here he takes the words as spoken of himselfe, which in the *Coale from the Altar page* 50. and quoted, *holy table, page* 54. It is manifest that *Heylin* speakes it, and *Lincolne* takes it as spoken of the writer of the *Letter*, so that it cannot be denyed, but that one man was writer of both; & that he was the Bishop appeares plainly, *holy table pag.* 58. saying *This Pamphleter whose whole booke is but a Libell against a Bishop, &c.* now it is evident that *Heylin* writ the Coal in answer to the Letter, and the Writer therof, therefore the writer of both Letter and Booke was the Bishop: And if this plaine confessing can be shifted off with jugling *barbara celarent, pag.* 64. adieu Grammer and Logick, Mood and Figure, and mood and tense too, and *vous avez* D^r. *Holdsworth*, who (they say) corrected it at the Presse, & M^r. *Bourn who had the Manuscript*, and also *vous avez* the Bishop of *Lincolne* himselfe, who Lincensed and approved it for Orthodox and consonant, and subscribed his Name.

A

A Preamble to the Tenets.

BEcauſe the Prelats are ſo ſuttle, and politicke, and ſo ſelfe-conceited, and (to uſe *Lincolnes* owne words) doe make their owne workes, above all humain, and equall to the lawes divine; *holy table*, *pag.* 4. and ſuch is the partiallity of them, that they make their own caſe, make their own evidence, make their owne law, make their owne authorities, and all out of their owne conceits; and endeavour what they can, to give a faire cauſe a foule face; *holy table*, *pag.* 5. ſo that when wee have that great advantage which *Tully* ſpeakes of, *Confitentem reum*, the guilty confeſſing, we can ſcarce be ſure to tie a knot upon a Biſhop, for he is a ſlippery youth; as *Plaut: in pſeud.*

Quid cum manifeſto tenetur? Anguilla eſt elabitur. *holy table*, *p.* 40.

When you think ſure an eele is tied:
He'le ſlip the ſtring, and not abide.

So that a man cannot immagine what evidence to provide, to give ſatisfaction to ſo haughty a companion; who,

Iura negat ſibi nata, nihil non arrogat armis: *pag.* 5.

His native laws he will deny:
The Prelates power to deify.

And becauſe it is poſſible a Prelate may propoſe unto himſelfe, ſome peeviſh, wrangling, waſpiſh humour of his owne, in ſtead of a Cannon; *holy table*, *p.* 65. and therefore no Eccleſiaſticall Judge whatſoever, is to guide himſelfe by his owne ſence *pag.* 65. although this Prelate would have his courteous readers, (the poore country people) to ſwallow many a gudgeon, without ſo much as champing, or chewing on it. *holy table pag* 146. I have therefore propoſed before his Tenets, to avoid cavillations, and Prelaticall evaſions, three rules, and one compaſſe; which if they were mine owne, being reaſonable, it were as great reaſon this Prelates opinions, and tenets, ſhould be ruled and ſquared by them; as that *Heylin* and others ſhould bee regulated by, and compaſſed within his rules and compaſſe: But becauſe I would deale withall reaſon, and integrity; the three Rules ſhall be none but his owne, which in reaſon he cannot for ſhame deny. And the compaſſe ſhall bee his owne *Metropolitans*, which by all Prelaticall lawes, and his owne Oath at his conſecration, he is bound to keepe within, and to obey.

The

The Rules are theſe.

I. That which is in writing before our eyes, is no more by a diſputant indeed to be wrigled, and wreſted, but to be taken as it is ſet down. *holy table, pag* 2.

II. That words ſhould be taken, *ſenſu currenti*, for uſe and cuſtome, is the beſt expoſiter, both of lawes and words. If of all lawes and words, then moſt of all of the words of the lawes. *holy table pag.* 54.

III. That we muſt take heed of quillets, and diſtinctions, that may bring us backe againe to the old error, reformed in the Church. *holy table, pag.* 102.

The Compaſſe is this.

That the Church of *England* grounded her poſitive Articles upon the Scripture, and her negative doe refute there where the thing affirmed by the Papiſts, is not affirmed by Scripture, nor directly to be concluded out of it; and here not the Church of *England* onely, but all Proteſtants, agree moſt truly, and moſt ſtrongly in this; *that the Scripture is ſufficient to ſalvation, and containes in it all things neceſſary to it*: The Fathers are plaine, the Schoole-men not ſtrangers in it, and have not we reaſon then, to account it as it is, the foundation of our faith? *Lauds Relation of a Conference. pag.* 52. § 15. *numb.* 1.

Note that the Writer of the Letter to the *Vicar* of *Grantham*, and the Writer of the *holy table*, in defence of the Letter, are both one Perſon, and that one, the Biſhop of *Lincolne*, as it appeares *in the Preface*.

Lincolnes Tenets.

I. *That* the Writer of the Letter, doth both approve in the Vicar, and imitate in his owne practiſe; the formes and ceremonies, of Chappels and Cathedralls. *holy table, pag.* 182.

II. *That*, the Writer conceiveth, the Communion Table to ſtand Altar-wiſe, (*i.* in the place where the Altar ſtood,) to be the moſt decent ſituation when it is not uſed; and for uſe too, where the Quire is mounted up by ſteps, and open, ſo as he that officiates, may be ſeene, and heard, of all the Congregation. *holy table, p.* 14. 98.

III. *That*, it was well done, that the Vicar of *Grantham*, did president himselfe with the formes in his Majesties Chappell, and the Quiers of Cathedrall Churches; These things I (the Writer of the Letter) doe my selfe allow, and practise. *holy table, pag.* 13.

IIII. *That*, the Writer of the Letter saith clearely, hee likes that fashion of Altar-wise situation of the holy table, he allows it, and so useth it himselfe. *holy table pag.* 98. 20.

Lincolnes owne Rule.

That every word hath that operation in construction of law, that we may draw our arguments from the words, as from so many topick places. holy table, pag. 75.

Considerations upon the Tenets, *worthy to be regarded.*

Upon the foure first Tenets.

I. *Whether it was not his owne authoritie over the Vicar, who presumed to alter the Table with out his leave, and his owne cause and credit, against* Heylin, *who provoked him in print, that the Bishop maintained rather than the cause of Christ, or his Church, or true Religion, whereas he, not onely shewes himself as bad as they, both in judgement and practise, but also yeelds basely, more than they durst require, and so rather betrayes, then defends the cause.*

V. *That*, the Vicar of *Grantham* observed, (as he said) that the Table in his Lordships (the Bishop of *Lincolns*) private Chappell, to be so (Altar-wise) placed, and furnished with Plate, and Ornaments, above any hee ever had seen in this Kingdome, the Chappell royall, onely excepted. *holy table, pag.* 12.

Consid. I. *Whether other Bishops can justly be taxed with* Innovations, *and he spared, whereas it appeares, that he exceeded them all.*

VI. *That*, to call (the Table) Altar, in a metaphoricall and improper sence, you know the Letter doth every where allow. *holy table, pag.* 141.

Consid. I. *Whether* Heylin *could desire any more, but to call it so commonly, though metaphorically, whereby the people not able to distinguish it, by custome, would take it properly.*

VII. *That*, the Writer would not have blamed the Vicar, if he had in a quotation from the Fathers, or a discourse in the Pulpit, named it an Altar in a borrowed sence. *ho. table, pag.* 75.

Consid.

Consid. 1. *Whether Bishop* Williams *dislike any thing in the Doctor and Vicar, but onely their want of skill to excuse their words, by saying they meant it metaphorically; whereas hee allowes them more, then they durst desire, the pulpit where the people expect them to speake, truly, plainly, and properly.*

2. *Whether he defended the true doctrine, who affords them the pulpit, or rather his owne authority.*

VIII. *That*, throughout all the Diocese, I (the writer of the booke) live in (which is *Lincolne*) being no small part of the kingdome, there is; whether the Epistoler like it or no, Railes, and Barricadoes, &c. *page* 136.

Consid. 1. *Whether the Bishop did either dislike or seeke to reforme it, whereas his owne practise and example, went beyond all others.*

IX. *That*, the coale (*i.* D. *Heylin*) doth faine a Tenet to be maintained, which is opposed in all the Letter, that the Communion Tables should not stand, or be placed towards the East, whereas the writer of the letter is but too much for it, not allowing the ordinary exceptions of *Bellarmine*, *Suarez*, or *Walafridus Strabo* before them, that it might be otherwise when the conveniencie of the building doth require it. *Holy table*, *pag* 230.

Consid. 1. *Whether he be not more superstitious than* Heilyn, *whereas he confesseth himselfe to exceed the Archpapists themselues.*

X. *That*, the writer of the Letter, (had he any ground giuen him by his Majesties Lawes to turne him about) seemes vnto me (the writer of the *Holy Table*) fully as forward, & far more able to defend old *Ceremonies* then you (*Dr Heylin*) are. *Holy Table pag.* 46.

Consider. 1. *Whether doth he not confesse his heart to be as bad as* Heylins, *& to desire to exceed him, if he durst for the Lawes.*

XI *That*, the Writer of the Letter doth cite, and approve, the Appellation of *Second Service*. *Holy Table*, *pagin*, 3.

Consid. 1. *Whether* That Appellation *of second Service be Orthodox, & Consonant to the Church of England, or rather to the Masse-book.*

XII *That*, the writer of the letter doth commend allow and practise *Bowing* at the Name of *Jesus*. *Holy Table*, *pag.* 2. 13. 99.

XIII. *That*, an accustomed lowly reverence to this blessed Name wee receiued from all antiquitie, as appeares by the Canons and Injunctions: and good reason wee should entaile it on our Posterity. *Holy Table*, *pag.* 101.

Consid. 1. *Whether* that bowing *be Orthodox, & grounded upon* Scripture *whereas Dr* Fulk *an orthodox writer affirmes that it is neither commanded, nor propheſyed in* Phil. 2. 10. *& what ſcriptures do proue it?*

2. *Whether* That Antiquity, *be any elder than the* Papacy.

3. *Whether by ſo much pretence of* antiquity *the Prelats haue not entailed on vs all their baſe trumpery.*

XIIII. *That,* (Dr. *Heylin*) may bow as often as he pleaſeth ſo he do it to this bleſſed name *Ieſus* or to honour him & him only in his holy *Sacrament*; this later, although the *Canon* doth not allow yet reaſon, piety, and conſtant practiſe of antiquity; doth. *pag.* 99.

Couſid. 1. *Whether Corporall bowing to* Ieſus *in the* Sacrament *doe not imply and intimate a corporall and reall preſence.*

2. *Whether* Biſhop Williams *his reaſon muſt preſcribe religion and worſhip to a Church or Kingdome without either* Canons, Laws *or* Scriptures.

XV. That if there bee any proud Dames that practice all manner of courteſies, for Maskes, and Dances, but none by any meanes for Chriſt, at their approach to the *Holy Table,** take them *Donatus* for me, I ſhall never write them in my Calendar of the Children of this Church. *holy table, page* 99.

* *Lincolns Legacie.*

Conſid. 1. *Whether all that refuſe to bow at the Communion Table, be no better than Maskers and dancers.*

2. *Whether Chriſt muſt be worſhiped like Maskes and Dances, and his worſhip be patterned like, and grounded upon dancing and masking geſtures.*

3. *Whether thoſe that will not bow to the Table, becauſe Women bow in dancing, are therefore as Hereticall Donatiſts, to be excluded out of the Church, and given up to the divell.*

4. *Whether none are true Chriſtians or Children of this Church, exeept they bee Canonized in Biſhop* Williams *his Calendar.*

XVI. *That* it is not enough to obey a Canon in the matter, if we obey it not likewiſe in the manner; not to make a courteſy, if it be not a lowly courtſie, nor ſo neither, unleſſe it be, as heretofore hath been accuſtomed. *holy table pag.* 100.

Conſid. 1. *Whether Prelaticall hypocriſie bee not ſpun with a fine threed.*

2. *Whether a Biſhoprick will not ſerue his turne, without juſt* 4. *corners in a ſquare* Cap, *and more a doe then needs.*

That

XVII. *That* these προσκυνήματα, or adorations, are there (in the Rubricks of the Greeke Liturgies) required to bee made, and decently, as I thinke, before the Holy Table, but no mention at all in any of those Rubricks of θυσιαστήριον, of the Altar, in any good or authenticall copy. *page* 193.

Consid. 1. *Whether an Orthodox and judicious Prelate, doe thinke* * *three cringes to the Table in the Friers Greeke Masse-bookes to be decently done, and consonant to the Church of England.*

* προσκυνήματα τρία ποιήσαντες

2. *Whether those Greeke Masses, fabled upon the Fathers, are good and authenticall copies.*

XVIII. *That* into this columne (to wit the fourth columne (of notorious, and debauched people,) in the diptychs, or two-leaved-Tables of commemoration of the dead, to be read in time of high Masse) I could be willing, if the Church approve thereof, this railing Doctor might be inserted, promising that if ever I hear those diptychs read in the time of the Communion at the holy table (though laid Altar-wise, and all along at the East end wall) yet shall it not deterr me in my devotions from saying thereunto a heartie Amen, *holy table, pag.* 234.

Consid 1. *Whether Bishop* Williams *could yet be willing, if the Church of England should approve thereof, to have tables of commemoration of the dead in time of high Masse read at the table laid altar-wise.*

2. *Whether he be resolved to keep his promise when he shall be Archbishop, to say Amen heartily to such Masses at the Altar.*

3. *Whether he think that* Heylin, Shelford, Potklington, *or* Laud *himself ever made the Pope and the Iesuits so free and heartie a promise.*

4. *Whether he think this to be orthodox in doctrine, and consonant in discipline to the Church of England.*

XIX. *That* the form that Christ left, the Apostles used, and the Fathers delivered the Lords Supper in, is never taken by judicious Divines, in a meere Mathematicall and indivisible point of exactnesse; but in a morall conformity, which will admit of a latitude, and receive from time to time degrees of perfection: *holy table, pag.* 150.

Consid. 1. *Whether Bishop* Williams *do think, that judicious Divines do not take the forme that Christ left of administration of the Communion to be Mathematically exact and perfect; but that Christs forme left to the Apostles did so admit of a latitude that the Apostles might*

 mend

mend Christs form, the Fathers mend the Apostles, the Papists mend the Fathers, Bishop Williams *mend the Papists, and* Heylin *mend Bishop* Williams, *that so the form that Christ left unperfect, admitting a latitude, may at last be perfect.*

2. *Whether doth not rather some cranie in his own brain admit of a latitude, and want some conformity to the form that Christ left.*

3. *Whether doth he not ignorantly speak, he knows not what; that the form that Christ left will admit of a latitude and degrees of perfection: and therefore in the next pag. 151. his counter thoughts being better, and growing a little wiser, he runs cleane contrary to what he said before, and confutes himself, and saith, not the form that Christ left, but the Service-books agreeablenesse to Gods word, or Christs form there exprest, admits of degrees of perfection, which is more agreeable to the truth.*

XX. *That* there is just that difference between the shew-bread and the body of Christ in the Sacrament, as there is between the shadow and the body, the representation and the verity, the pattems of future things, and the things themselves prefigured by those patterns, *holy table, pag. 125.*

Consid. 1. *Whether this do not imply a reall presence.*

1. *Because he saith not between the shew-bread and the body of Christ absolutely, but his body in the Sacramene, as if he should say, between the shew-bread and the sacramentall bread.*

2. *Because it speaks of the body of Christ and the Sacrament, as of one onely indistinct thing, answering to the shew-bread: whereas they are two severall things, and cannot be one, but onely by a reall presence and transubstantiation.*

3. *Because the Sacrament it self, as well as the shew-bread, is the shadow, the representation, the pattern, and the body of Christ is the body, the veritie, the thing it self; and therefore the shew-bread must needs be either a representation of a representation alone, or of the body absolutely, both which are contrary to the expresse words, or of both body and Sacrament, as one thing by reall presence which is most likely to be the sence of the words, and so it implyes a reall presence, and so it seems in the 14. Tenet.*

4. *Whether the Papists themselves do not pretend the authority of the Fathers, and some as ancient as S.* Jerome *for most of their tenets.*

XXI. *That* for our kneeling in the Church of England at our receiving of this blessed Sacrament; now he must have a knee of a camell,

camell, and he are of oake that will not bowe himself, and after the manner of adoration and worship, say Amen, as S. Cyril speaks to so patheticall a prayer and thanksgiving made by the Minister unto God in his behalf. *pag.* 133. see 132.

Consid. 1. *Whether all men are camels, and oakes, beasts and blocks, that will not bow and make adoration (not to Christ, but) to the Ministers prayer.*

XXII. *That* here in England this worse conclusion of the Doctors to desire to sit at the Communion, is more to be feared from the opposers of our Liturgie, who brag of their cosenship and coheirship with Christ, then from us who are readie to live and die in defence of the same. *pag.* 149.

Consid. 1. *Whether this orthodox Prelate do quake for fear, lest people sit at the Communion, and yet confesse himself that the Apostles used a table gesture, holy table, pag.* 132.

2. *Whether the Bishops hold their Miters in tenure of a Service-book, that they will live and die in defence of the same.*

XXIII. *That* it was well done by the reformed Church in Poland, first by monitions, in the yeer 1573 and then by *Sanctions* in the yeer 1583. *ne in usu sit*, that the usuall receiving of the Communion in those parts should not be by sitting round about the table, *p.* 133. 136.

Consid. 1. *Whether Bishop* Williams *was then a Privy Councellor of* Poland *to know all their circumstances whether they did well or ill.*

2. *Whether he have ground in Scripture to prove that they did well that did either directly against the institution, or against their own consciences inforcing weak consciences in a thing at the most but indifferent.*

3. *Whether they did well to go beyond Rome it selfe, which as this Bishop confesseth, did not absolutely condemne this ceremony of sitting, holy table, p.* 133.

XXIIII. That it hath been alwayes as the practise so the doctrine of this Kingdome, that both in every part, and in the whole Laws do not make Kings, but Kings Laws, which they altar and change from time to time, as they see occasion. *p.* 31.

XXV. *That* the Kings of England have a power from God himself, not onely to make Laws, but to alter and change Laws from time to time for the good of themselves and their subjects, *holy table, pag.* 41.

Consid.

Consid. 1. *Whether it be not manifest in the holy table that he speaks this of the Kings power to make and change Laws absolutely without expressing in or with the Parliament.*

2. *Whether he thinks it needfull for Bils propounded by the King to passe the Vpper and Lower House, or that the regall power absolute is as sufficient of it self to make and change Laws, or that the priviledges of the Houses being necessarily requisite to passing Bils be any encroachment upon the regall power* jure divino, *or any wrong unto the supreme Majestie.*

3. *Whom doth he think must be judge what is good for them and their Subjects.*

4. *Whether he think the Honorable House of Commons may not justly take these things into serious consideration, though another man dare not meddle with so stout a Prelate.*

XXVI. *That* the power in matters Ecclesiasticall is such a Fee-simple as was vested in none but God himself before it came (by his and his onely donation) to be vested in the King: and being vested in the King, it cannot by any power whatsoever (no not by his own) be devested from him. *holy table, p.* 24.

Consid. 1. *Whether doth he think that the Parliament hath no power at all in matters Ecclesiasticall but that the same power was in the King absolutely before the Parliament made the Statute of* 1°. Eliz. *as it was after, as his former words set no to affirm: if it was, what needed that, or any Act to be passed, but an arbitrary government, if not in all things, yet at least in all matters Ecclesiasticall, which is the onely desire of the Prelates, whereby they by flatteries and insinuations may do what they list.*

2. *Whether doth not this deny the King himself to have power to invest his Son and Heir in part, or in whole, of his power if he please, as some Kings have done, and as* David *did.*

3. *Whether doth not this tenet deny the Kings power to be devested from him to his Officers for execution of his Lawes, seeing it tyes all upon his own person, that it seems to deny him power to unburden himself.*

4. *Whether doth not this deny the King to have power to make Acts of Parliament in matters Ecclesiasticall, because in such Acts the King obliges himself to that Law, or whether doth not this tenet nullifie all such Laws, ipso facto, if the Kings power cannot by himself be devested from him.*

XXVII,

XXVII. *That* the Kings Declaration is therefore in the letter called a kinde of Law, becauſe it was neither Act of Parliament, nor a meer Act of Councell, bnt an Act of the King ſitting in Councell, which (if not in all things elſe) without all queſtion in all matters Eccleſiaſticall is a kinde of Law: *holy table, p.* 188.

Conſid. 1. *Whether the Prelates could not wiſh there were no other kinde of Law, neither Acts of Parliaments, nor Acts of Councell, but meer Declarations, and thoſe onely by their own directions, as in all things elſe, ſo eſpecially in all matters Eccleſiaſticall.*

2. *Whether the Prelates have not laboured to reduce all kinds of law to an arbitrary government.*

XXVIII. *That* the Kings Majeſty may command a greater matter of this nature, then that the holy Table ſhould be placed where the Altar ſtood, & be railed about for the great decency, & that although the Statute of I°. *Eliz.* had never been *in rerum natura. p.* 82.

Conſid. 1. *Whether the Prelates have not alwayes perſwaded that the greateſt affaires of Church and State might be managed and performed not only by meer commands without, but contrary to Acts of Parliament.*

2. *Whether B.* Williams *do not prove elſewhere that rails and Altar-wiſe placing are directly contrary to Laws and Acts of Parliament.*

3. *Whether a ſubject is not guilty of* læſæ Majeſtatis, *that by flattery betrays the Kings judgement into the manifeſt breach of the lawes eſtabliſhed.*

XXIX. *That* the Act of 1°. *Eliz.* concerning Eccleſiaſticall juriſdiction, was not a Statute introductory of a new Law, but declaratory of the old, Parliaments are not called to confirm, but to affirm and declare the Laws of God. Weak and doubtfull titles are to be confirmed: ſuch clear and indubitate rights as his Majeſtie hath to the Eccleſiaſticall juriſdiction, are onely averred, and declared by Acts of Parliament. And all Declarations of this kinde are as the ſtuffe they are made of to laſt for ever. *pag.* 25.

Conſi. 1. *Whether every part or parcell of Eccleſiaſticall juriſdiction be perpetual becauſe the whole is ſuch ſo that parliaments cannot change them*

2. *Whether the High Commiſſion is therefore to laſt for ever, contrary to the ſame authority that ſtabliſhed it firſt.*

3. *Whether this Tenet do not deny the power and priviledge of Parliaments, if all Eccleſiaſticall Laws ſo once declared are to laſt for ever (to pleaſe the Prelates) ſo that the Parliament cannot repeal the Statutes themſelves do make.*

4. *Whether do not Parliaments rather affirm & declare the full conſent of the king & ſubjects in ſuch points wherin they doubt what the law of god is.*

5. *Whether ſome particulars in Eccleſiaſticall iuriſdiction, which be-*

fore were doubtfull whether they ought to be by Gods law obeyed or no, may not be confirmed by the full consent of the parties whom they most concern in Acts of Parliament.

XXX. *That* whatsoever by the Laws of God the Prince or the Church is once constituted, is no longer to be mooted upon, but absolutely obeyed by all inferiours. And what God, the King, and Church have directed, is not to be put to deliberation, but execution. *Holy table, pa. 66. 67.*

Consid. 1. *Whether all the Prelates Canons are constituted by God, the Prince, or the Church.*

2. *Whether it will suffice that it be constituted by God and the Prince, or else by the Church alone without them.*

3. *Whether by the name of Church here be not meant the worst members of the Church, the Prelates in Convocation.*

4. *Whether no deliberation is allowed to know whether God hath constituted it or no.*

XXXI. *That* all commands of the King that are not upon the first inference and illation, without any prosillogismes contrarie to a cleare passage in the word of God, or to an evident sunbeame of the law of nature, are precisely to be obeyed. *pag. 68.*

Consid. 1. *Whether a command contrary to the word of God upon the second inference, may not be as unlawfull as upon the first.*

2. *Whether a command which is truly contrary to an obscure passage in the word of God, may not be as unlawfull in it self as to a clear.*

XXXII. *That* it is not enough to finde a remote and possible inconvenience that may ensue therefrom, which is the ordinary objection against the book * of Recreations. *p. 68.*

* *Lincolns recreations,*

Consid. 1. *Whether Bishop* Williams *do not here allow the book of Recreations, because he admits not the ordinary obiection against it.*

XXXIII. *That* every good subject is bound in conscience to beleeve and rest assured that his Prince (environed with such a Counsell) will be more able to discover, and as ready to prevent any ill sequele that may come of it, as himself possibly can be. *Holy table, pag. 68.*

Consid. 1. *Whether is a good subiect bound to beleeve and rest assured that the Councell are such as they should be, though they be not, and so be bound in conscience to beleeve a falshood.*

2. *Whether is a good subiect bound in conscience to beleeve, and rest assured*

assured upon other mens goodnesse, for the safety of his own conscience.

3. *Whether the Papists do not so think of the Pope and his conclave of Cardinals, be they good or bad.*

XXXIIII. *That* the Table (without some new Canon) is not to stand Altar-wise, and you at the North end thereof, but tablewise, and you must officiate on the North side of the same by the Liturgie. *Holy table, p.* 20.

Consid. 1. *Whether this do not imply that by a new Canon it may stand Altarwise, though by the Liturgie authorised by Parliament it may not.*

2. *Whether this do not prefer a Canon before a Statute, and the Convocation before the Parliament.*

3. *Whether this did not give the first hint for the new Canons, and lay the first foundation for the late Convocation to make the Canon.*

XXXV. *That* whether the Altars may soon be mounted up by steps, that the Minister may be seen and heard of the congregation, I cannot tell you without new directions. For the orders made 1561. require plainly, that if in any Chancell the steps be transposed, they be not erected again, and these were high Commissioners, grounded upon the Act of Parliament, who set forth these orders. Which how far they binde, I dare not determine, being as you say, none of the ablest Canonists in the Church of England. *Holy table, pa.* 206.

Consid. 1. *Whether this do not intimate, that by new directions the Bishops may crosse the orders authorised by Parliament.*

2. *Whether he doubt how far orders, grounded on Parliament, may binde, and yet affirm in the next Tenet, that the Convocation maketh strong and binding Canons.*

3. *Whether it be not undeniably manifest here, that the writer of the letter to the Vicar, and the writer of the Holy Table are both one man, because those words of the ablest Canonist in the Church of England, which here he takes to himself, D.* Heylin *spake onely of the writer of the letter, and so it is plain they are both one man: and Holy table, pa.* 58. *he saith, this Pamphleters whole book is but a libell against a Bishop, but that book (as Coal from the Altar) was written onely against the writer of the Letter, therefore both the writer of the Letter, and of the Holy Table, were both one, to wit, the Bishop of Lincolne: for both in the title page, and in the License, it is said to be written by a Minister of Lincolnshire.*

XXXVI. *That* the reverend house of Convocation is not convened or licensed by the King to make permissions that men may do what they list, but to make, when they are confirmed by the King, strong and binding Canons, to be obeyed by the Subjects, and to be pursued by all the Ordinaries of the kingdome. *Holy table, pag.* 205.

Consid. 1. *Whether it was not a brave world for Prelates to make what laws they pleased, if they could but get the Kings consent.*

2. *Whether he do not aggravate the strength of Canons and arbitrary commands, but extenuate the power of Parliaments.*

XXXVII. *That* the Bishop or Ordinary, if he command according to the Laws and Canons confirmed (for otherwise he is in his eccentricks, and moves not as he should do) why then in such a case as we had even now, that is a case of diversity, doubt, and ambiguitie, he is punctually to be obeyed by those of his jurisdiction, be they of the Clergie, or of the Laitie. *Holy table, page* 68. 69.

Consid. 1. *Whether the Bishop expecting obedience if he command according to the Laws and Canons in cases of doubt and diversity, being learned and knowing his grounds, may not better shew his grounds and evidence of the lawfulnesse to satisfie the weak consciences, then to force obedience against their consciences without any ground.*

XXXVIII. *That* in matters of doubting and ambiguity the inferiour shall be approved of God for his duty and obedience, and never charged as guilty of error for any future inconvenience. *Holy table, p.* 69.

Consid. 1. *Whether there be any ground in Scripture to warrant the committing of wilfull and presumptuous sins.*

2. *Whether any Scripture teach that men shall be approved of God for sinning against God to please a Bishop, and not rather severely punished.*

3. *Whether this doth not bewray Bishops, that they seek more their own pride and vain-glory, then the glory and service of God.*

4. *Whether this doctrine be not devilish, and Popish, and clean contrary to St.* Paul, *who saith, that he that doubteth is damned if he eat, because he eateth not of faith; For whatsoever is not of faith is sin,* Rom. 14. 23. *&* v. 5. *let every man be fully perswaded in his own minde.*

XXXIX. *That* Elders are no elder then *Calvin* and *Beza*, *holy table, pa.* 79.

Consid. 1.

Consid. 1. *Whether* Calvin *and* Beza *were as old as* S*t*. Peter, *who was also an Elder*, 1. Pet. 5. 1.

2. *Whether the Bishops translated the Bible false, who translated Presbyter an Elder.*

XL. *That* a single Priest, *qua talis*, in that formalitie and capacitie onely as he is a Priest, hath no key given him by God or man, to open the doores of any externall jurisdiction. *Holy Table, pag.* 73.

Consid. 1. *Whether Bishop* Williams *have known any double priests except one double dealing Priest, who promised the Duke to marry his kinswoman, and so got a Bishopricke, meaning onely to play the priest.*

2. *Whether a priest have not as much power as he confesseth a Deacon hath, as in* Tenet. 45.

3. *Whether he ever knew Priest that was not first Deacon, and whether he loseth his Deaconship in taking Priesthood, and then why doth not a Bishop lose his Priesthood as well in taking a Bishoprick.*

4. *Whether he will hold the same position in case a Bishop and a Priest should be both one.*

XLI. *That* he hath a Consistory within *in foro pœnitentiæ*, in the conscience of his Parishioners, and a key given him upon his institution to enter into it. But he hath no Consistory without in *foro causæ*, in medling with Ecclesiasticall causes unlesse he borrow a key from his Ordinarie. *Holy table, pa.* 73.

XLII. *That* although they be the same keyes, yet one of them will not open all those wards, the Consistory of outward jurisdiction being not to be opened by a key alone, but (as you may observe in some great mens gates) by a key and a staffe which they usually call a Crosier. *Holy table, pa.* 73.

Consid. 1. *Whether there be any need to tye the keyes of Christ to staves for fear of loosing them in corners, as the keyes of great mens gates may be lost.*

2. *Whether Christ forgot to giue the Crosier staffe with the Keyes, and wanted Bishop* Williams *to put him in minde, as he saith, pa.* 207. *of* Alfonso *the Wise, who blasphemously wisht to have been at Gods elbow at the creation of the world, to have put him in minde of some things to have made them better.*

3. *Whether this staffe do fit well the key hole, and will turn naturally*

upon all those Wards, or rather doth it not properly breake open the doore, as Bishops use to do by violence.

4. *Whether the key given the Priest, and onely without the use, be not given him in meere mockage, being the very same with the Bishops key given him in consecration.*

5. *Whether Bishop* Williams *think in his conscience, that the Prelates of England, and the Doctors their Chaplains, who adhere to this doctrine, and allow the Popish Schoolmens double power, or the other professed Puritans (as he cals them) who adhere to the onely word of God, teach the more orthodox doctrine.*

XLIII. *That* it is a thing unreasonable, and altogether illegall, that a Christian man laying open claim to his right in the Sacraments, should by the meer discretion of a Curate be debarred from it. *Holy table, pa.* 177.

Consid. 1. *Whether it be not a thing unreasonable, and altogether illegall, and illevangelicall too, that a godly and discreet Curate should be forced by the meer discretion (nay bribing) of a Bishops Chancellor, to administer the Sacrament to one that his own eyes hath seen drunk, his own eares hath heard sweare, and his own knowledge hath known to be most lewd and damnably wicked, and yet to his own further damnation will lay open claim to the Sacrament.*

2. *Whether the Prelates be not unreasonable, and their doings altogether illegall, who will admit into the Ministery of the Word and Sacraments, and to have cure of hundreds of souls, such men as have not discretion to put back a drunken dog, and swearing rogue from the Sacrament, and to admit an honest Christian to the same.*

XLIIII. *That* it is against the practise of all Antiquitie, that the Priest should offer of his own head, to keep off any christned and beleeving man from the sacred mysteries. *Holy table p.* 178.

Consid. 1. *Whether it be not against the practise of all Antiquitie, that a Bishops Lay Chancellor should force a Minister to deliver the Sacrament where he thinks in his own conscience it is unworthily received.*

2. *Whether Bishop* Williams *his head peece be in right temper, when he confesseth the Deacon may do this, and yet the Priest may not, whereas the Deacons power was ever lesse then the Priests, &c.*

3. *Whether Bishop* Williams, *for all his wit, have not a bad memory, who forgets that all Priests are now Deacons.*

XLV. *That* it was the Deacon (whose power our Archdeacons

cons now by collation of the Biſhop, and preſcription of time have incorporated in their juriſdictions) that alwayes executed this ſeveritie. *Holy table, pa.* 178.

Conſid. 1. *VVhether it was ever heard of, that Deacons had more power then Prieſts, when as every greater includes the leſſe.*

2. *VVhether Biſhop* Williams *confeſſe not here, that Archdeacons power is not by divine right, but by collation of the Biſhop and preſcription of time.*

XLVI. *That* the Curate is but to preſent to the Ordinarie, and to admoniſh the offendor, and that in private onely. *p.* 179.

Conſid. 1. *Whether the Prelates pride and coveteouſneſſe do not appear herein, that they will ſuffer the Curate to do nothing, and yet will proceed themſelves upon his preſentment.*

2. *Whether they do not the devill great ſervice, who ſeek to conceal and hide groſſe and publike ſins.*

XLVII. *That* from the time that the Apoſtles appointed the firſt Deacons to our preſent Archdeacons, (in whoſe office the ancient power of the Deacons is united and concentred) incumbents have been excluded from medling with the utenſils of the Church, or ornaments of the Altar: *holy table, pag.* 79.

Conſid. 1. *Whether Biſhop* Williams *wits were not gone a wooll-gathering, when he would prove out of* Acts 6. 2. *that becauſe the Apoſtles were not able to preach the word, and alſo to provide for, and diſpoſe of the maintenance of all the poore of many Nations, both Jews and Gentiles, the Church daily increaſing from three to five thouſands, and from five to many thouſands:* ergo, *a Pariſh Prieſt who may tell all his pariſhioners in an afternoon, may not meddle with the Communion-Table, and Church Utenſils.*

2. *Whether the Altar had ſuch ornaments from the time that the Apoſtles appointed the firſt Deacons.*

XLVIII. *That* ſo farre were the ancients from making a Pariſh Prieſt a ſtickler in veſtry affairs, that a Councell ſaith clearly that the Prieſt can boaſt of nothing he hath in generall, but his bare name; not able to execute his very office without the authoritie and miniſtery of the Deacon, *holy table, pag.* 79.

Conſid. 1. *VVhether the ancients were not as far from making a Biſhop a ſtickler in Parliaments.*

2. *VVhether beſides the bare name of Prieſts, they have not likewiſe*

the

the name, office, and power of Deacons, and ſo have all the power that Biſhop Williams *for want of good memory denies to the Prieſts, and gives to the Deacons.*

3. *Whether the Prieſts make Deacons, and Deacons make Prieſts, and whether this be not a brave riddle indeed like,*

Mater me genuit, quæ eadem mox gignitur ex me.

XLIX. *That* in old time, as one obſerves, they were not born but made Chriſtians, made by long and weariſome ſteps, and degrees; and forced to creep on with time and leaſure to the boſome of the Church. *p.* 117.

Conſid. 1. *Whether this old time was ſo old as the Apoſtles time, when there were converted and baptized three thouſand on a day, rather for their faith, then for their long ſteps and time.*

2. *Whether Chriſtians are made by long ſteps and weariſome rather, then by their new birth and faith.*

3. *Whether unbeleevers may not by time and leaſure come to the boſome of the Church, and true beleevers be kept out for a long time.*

4. *Whether this do not ſavour of Anabaptiſme.*

L. *That* the children of this Church be thoſe in the writers ſtile that will give eare to the voice and Canons of this Church: the children of this commonwealth are ſuch as obey the wholſome Laws and reiglement of this State and Kingdome. But baſe ſycophants that ſleight the Canons of their Biſhops, and undertake to refute the reiglement of their Princes, though they hope by flattery to prey upon either, are as the writer thinks, no true children of the one or the other. *Holy table, p.* 191.

Conſid. 1. *Whether an eare to the Canons of Biſhops rather then an heart to beleeve the Goſpel, doth make true children of this Church.*

2. *Whether all are baſe ſycophants, and no true children of the Church, that ſleight the Canons of their Biſhops.*

3. *Whether do any hope by flattery to prey upon Church or Commonwealth, more then Biſhops.*

LI. *That* the irregular forwardneſſe of the people (in taking down Altars in King *Edw.* the ſixth dayes) the writer of the Letter doth no more approve of then I (the writer of the *Holy Table*) do of your ſtickling in this ſort for table-altars, upon pretence of the piety of the times, and running before the declaration of your Prince, and the chief governors of the Church. *Holy table, p.* 188.

Conſid.

Consid. 1. *Whether doth the Writer of the Letter disapprove of peoples forwardnesse to take downe Altars in King* Edwards *time, or the Writer of the holy table approve of the Arminians sticking for table altars; for one it must needs imply?*

2. *Whether did Bishop* Williams *expect or advise a declaration of the King and chiefe Governours of the Church for such purposes.*

3. *Whether did not Bish.* Williams *in three severall places, viz. tenet* 34. 35. *and in this* 51. *lay a foundation for the new Canons of the last convocation?*

Generall Notes.

1. *How well hee defended the cause of Religion.*

Now, let any indifferent man judge (that doth well weigh these tenets, and the authors whence he proves them) whether hee defend the cause of Religion (as he by the title pretends) when as in all things for matter of Idolatrous worship and bowing; for innovations, for Prelats power over other Ministers for making new Canons and Declarations; for forcing obedience to them; for subtile policies to introduce common and frequent new appellations, by metaphoricall excuses for teaching them to load all their innovating trumperies upon the Kings power and prerogative; it is manifest, that hee yeelds more than the others did demand; hee tells them that which they did not understand; he teaches them the way to effectuate their designes; hee layes the plot for their further proceedings.

For instance, among many things, *Heylin* desires the table may stand Eastward; the Papists say if the building permit; but *Lincolne* sayes, *yea, though it will not; hee allowes not* Bellarmines *exception.* h. *table p.* 230. *or tenet* 9. The Vicar would call it an altar to his parishioners in his ordinary talke; the Bishop denyes not, but *that the name hath beene long metaphorically in the Church, and so he'l not blame the Vicar to call it,* not only frequent in his talke, but even *in the Pulpit, holy table, p.* 75. or *tenet* 7. *Heylin* cannot ascend to discourse of the altar without bowing; *Lincolne* sayes, *let him bow as often as he pleaseth, so he do it to this blessed name, &c.* Nay more, let the very *women that refuse to bow, be as Donatists, thrust out of the Calendar of this Churches children, &c.* Nay more yet their bowing shal not serve the turn, except they make *a lowly courtesie*; Nay, more than all this, (I hope hee'l have cringing enough at last) *such a lowly courtesie as hath beene accustomed. holy table, p.* 99. 100 and *tenet.* 16. The Vicar would bow to the name of Jesus, *hol. table pag.* 13. *Lincolne* will not only practice bowing himselfe, but also *intaile it upon our posteritie, tenet* 13. *holy table p.* 101. The Vicar and *Heylin* would faine use the appellation of second service, yea, that you may, saith *Lincolne*, and justifie it too by regall authority, *out of the booke of Edw.* 1. *of the King. holy table pag.* 15. *ten.* 11.

Heylin believes, that by vertue of the Statute 1. *Elizab. c.* 2. the Kings Majeſtie may command the table to ſtand altarwiſe, or any way to pleaſe the Doctor, and to be railed about too, *holy table p.* 27. but *Lincolne* is a little bolder than *Heylin* (who durſt but onely wreſt Lawes, not overthrow fundamentalls) *alas man* (ſaith hee) *you come ſhort, you write nothing like a* (*Prelaticall*) *Divine, you deſerve but a ſmaple fee, you are but a bungler, and ſtubber it up like a baſe Coal; you animal, I tell thee, the Kings power in matters Eccleſiaſticall cannot by any power whatſoever, no, not by his owne, be deveſted from him; you ſpeake moſt derogatorily to his Majeſties right and prerogative*, that that Statute of 1. *Elizab.* was a confirmative of the old Law; *it was but declarative, and all ſuch declarations* (for the good of the Prelates, and upholding the miters) *are to laſt for ever; they are no Ionahs gourds, to ſerve a turne or two*, and ſo expire (for then Biſhops were undone) and therefore Maſter *Coal I ſhall yeeld, that the Kings Majeſty may command a greater matter than that the table ſhould ſtand where the Altar ſtood, and be railed about* (what though the Statute confirming the Service-booke be flat againſt it) hee may doe this, and more, *though the Statute of primo Eliz. had never beene made*; For *Stephen Gardiner*, an honeſt Prelate, who burned up the puritanes, whom wee Biſhops may follow and believe, ſaith, that by their calling King *Henry* the eighth, the head of the Church (a title of Chriſt, *Col.* 1.) their will was to expreſſe clearely the power pertaining to a prince by that ſounding and emphaticall compellation, *holy table, cap.* 2. *pag.* 22. to 28. and 32. *Heylin* and other Prelaticall perſons, hold, that the ſetting of the table altarwiſe being exacted by the Ordinary, requires more of mens obedience, then curioſitie, and that they are not to demurre upon commands, till they be ſatisfied in the Grounds and Reaſons, *holy table, pag.* 61. For they take it as granted, that the people ſhould thinke themſelves excuſable, if they obey upon command; but *Heylin* comes ſhort, and wants skill; for *Lincolne* affirmes, *that the inferiours ſhall not onely be excuſable, but more yet, even approved of God for their duty and obedience, and never charged as guiltie of error for any future inconvenience, holy table pag.* 69. and this were brave for the Prelates, if *Lincolne* could but ſhew Gods charter for it, from his owne mouth, if not, we muſt take the Biſhops honeſt word. And laſtly, *Heylin* having now got an altar, muſt needs have a ſacrifice, and though hee can finde never a one proper for his purpoſe, yet, rather than faile, any improper parcell of matters (which though they be as weake with the learned, as *Claudius Gillius*, or lame *Giles*, *p.* 172.) yet will ſerve to plunder the poore ignorant people, who take all things as

as properly which are ſpoken commonly, and for this *Lincolne* helps him out, and fits him ſupererogatorily: *I doe grant freely* (ſaith he) *that in the Scripture, and the ancient Fathers, wee doe meet with not onely theſe few which you reckon up, but a great many more duties and vertues that are uſually termed ſacrifices, holy tab.* 107. *I will likewiſe allow you* (which you forgot to call for) *that all theſe improperly called ſacrifices, are not onely ſtirred up with the meditation, but many times ſowne and firſt engendered by the ſecret operation of this bleſſed ſacrament.* Nay, yet further, *in contemplation of all theſe ſpeciall graces of the ſpirit wrought in our ſoules by meanes of the Euchariſt, you ſhall not reaſonably expect any outward expreſſion of reverence and ſubmiſſion to the founder of the feaſt, which I will not approve of, and bring the ancient Fathers along with me to doe as much, p.* 108. and ſo having furniſhed *Heylin* with many ſacrifices and more altars, ſome halfe a ſcore at leaſt, he concludes: *Now conſider with your ſelfe, whether it were fitter to make uſe of theſe altars for your unproper ſacrifices, and have all theſe Greeke and Latin Fathers to applaud you for the ſame, rather than to rely upon ſome miracle of a good worke in hand, or ſome poore dreame of the piety of the times, ho. tab. p.* 107. 108. 112. And now by theſe few inſtances, among many others which might be alledged, it will appeare to any rationall man what manner of Champions for the truth the Prelates are indeed; ſo that I may well conclude with his owne greeke proverbe, *holy tab. p.* 227. that as the Fox hath many tricks, but the Hedge-hogge, ἓν τὸ μέγα, though but one, yet a great one, to winde up himſelfe towards a combat; ſo that his adverſary ſhall have nothing but prickles to fight againſt: ſo *Heylin*, *Shelford*, and his old Chaplaine *Pocklington* had many tricks, like Foxes, to nibble at Popery, but *Lincolne*, like an Urchin (for ſo hee compares Biſhop *Iewel*) had but one tricke, but that was a great one, yet not to ſet his adverſary the ſharp to fight againſt, but to yeeld up into his hands, *Totum queſitum*, all the whole controverſie, and more than all too; ſo that it was not Religion, or the true worſhip of God, that he defended.

Note.

2. *What cauſe hee did defend.*

But though he would not ſpeake a word for the Truth, and true Religion; though he be content to intaile Jeſuiticall bowing and holy-table-cringing upon his poſterity; though he will uncalendar his children from the Church that will not bow; though hee yeeld unto the Doctor that the King may doe any thing, with or without a Parliament; that the inferiours are to obey all things and yet be approved of God, that the table may be changed to an altar, in altar-wiſe ſituation, ſo it be not fixed to the wall; and an altar in appellation, ſo it be metaphorically excuſed; and an altar in adoration, ſo they pretend to honour him, and him only in his holy ſacrament; and at this altar a commemoration of the dead in time of high maſſe, to which himſelfe will ſay Amen; though he yeeld all this, and much more, which the Papiſts never enjoyned, which *Heylin* forgot to call for, and I forgot to reckon up; yet there is one thing ſo ſtickes in his ſtomacke, that he will never yeeld, no, not an inch, not an haires-breadth, come what will, and that is, *That Mounſieur the halfe-Vicar, ſhould have a power to remove of his owne head, the Communion table, to call that an altar (without his leave) which the rubricke of the ſervice-booke calls not ſo; and to be enabled to this by the Canons, and to bt a Iudge of the conveniencie of the ſtanding thereof, yea, a more competent Iudge than the Biſhop and his ſurrogates, and not to permit the Church-officers to doe what they are injoyned by the Prelate; this is ſuch a piece of policie as (if it were but countenanced) would quickely make an end of all diſcipline in England. Here is not onely* I. C. *Iohn Cotton, but* T. C. *Thomas Cartwright, up and downe, and new England planted in the midſt of old, holy table, p.* 70. *this is Ieſuiticall in the higheſt degree*: for, to impaire the power of Biſhops is no little ſin (which is ſtrange, for no man defends Biſhops more then the Jeſuits) and therefore (ſaith he) *there were ſome Prieſts in France and Germany who preſumed to erect altars in the abſence of their Biſhops, about the time of* Theodoſius *the younger, but* Leo *the great tels them plainly, they had no more power to erect than to conſecrate an altar; and not many yeeres after, about* Juſtinians *time,* Hormiſdas *made an abſolute decree to inhibit Prieſts to erect any altars under paine of deprivation, p.* 72. *which* (ſaith he) *I preſſe onely hiſtorically, to let you ſee what ſeverity they would have uſed eleven hundred yeeres agoe to chaſtice his inſolencie, if ſuch a rumour had beene raiſed, as this Vicars behaviour raiſed in the neighbourhood; and therefore* (ſaith he) I *preſſe this for doctrine, that a ſingle Prieſt hath no key of any externall juriſdiction given him by God or man; for the conſiſtory of outward juriſdiction is not to be opened by a key alone, but by a key and a ſtaffe,* (for Biſhops will needs be bang beggers)

and

and this ancient doctrine (of the Pope) *is opposed by none, but professed Puritanes, p. 73. they say indeed, that the Bishops power was the poysonous egge out of which Antichrist was hatched, p. 74.* But (though hee cannot confute this, yet before he will yeeld an inch of this authority he would hazard a hundred miters; but for matter of worship or doctrine, popery or Idolatry, he will easily yeeld any thing; and if God will not permit Prelaticall Arminians to hypocritize a little, and pretend to worship him, when they worship an altar (if no man else will speake) let him strike the Churches with thunder, the people with pestilence, the Land with the sword, and the kingdome with all manner of judgements rather than a Bishop should say any thing to offend his Grave metropolitane (or miter of policie) and so incurre his displeasure, and breake his oath of consecration, being sworne to obey him.

Note.

3. *What Authors hee quotes to prove his opinions and tenets.*

And as he denotes his whole forces to be employed in stickling for his own Prelaticall power and authority, and to maintaine his own popish opinions and erroneous tenets; so in nothing doth he more manifestly bewray his corrupt minde, than in his few quotations of Scriptures, and his full stuffing both text and margine with the very worst trumpery he can find in all the rabble of Popish forgeries, and that without the least shew of dislike of the matters contained, or any touch of discovering of their counterfeit writings, most nefariously betraying the simple minde of the unlearned reader into a favourable opinion of so bad and plainly forged works, as the more judicious sort of Papists themselves doe utterly dislike and disclaime; I speake not by supposition, but my better opinion of him & his judgement in authors, had almost wrested from me a more slender dislike of many his quotations, had I not trackd him in some; for all were too tedious, *ex ungue Leonem*, and to speake freely, among the more ingenuous Papists, wee may finde much more plaine deading. Well fare old *Bellarmine*, hee might have made a good English Bishop, in respect of Bishop *Williams*, for *Bellarmine* told us honestly, that the Masse attributed to S. *Iames*, had so much added and augmented by the later priests, that it was hard to say which part was S. *Iameses*, *Bellarmine de Script. Eccl.* we may say none at all. Bishop *Williams* would have us thinke just all, for hee quotes him without disclaiming any part, once *ho. tab.* 204. and againe, *pag.* 234. and lest English readers should mislike it, he calls it not Masse, as the Papists do but Lyturgie as Prelates use to call English Masse-bookes, and so makes it S. *Iames* his

Lyturgie, as if it were all Gospell, although it be as unlike S. *Iames*, as Bishop *Williams* an honest Minister; for he may remember that therein they pray *pro iis qui in monasteriis degunt*, for those who live in Monasteries, which prayer sure he will not say S. *Iames* composed: againe, it saith, *commemorationem agamus beatæ Dominæ nostræ matris Dei & semper virginis Mariæ*, let us make comemoration of our blessed Lady the mother of God, and a perpetuall virgin: againe, it calls the sacrament *incruentum sacrificium*, a bloodlesse sacrifice, and saith, *dimitte Spiritum sanctissimum, ut efficiat hunc panem corpus sanctum Christi tui*, send down thy most holy spirit, that it may make this bread the holy body of thy Christ: and againe, *memento Domine sanctorum patrum, fratrum & episcoporum*, be mindfull O Lord of our holy fathers, Friers & Bishops, *Martyrū, confessorū, doctorū*, Martyrs, Confessors & Doctors, *Ave Maria gratia plena*, hail *Mary* ful of grace, &c. And moreover, it calls the altar *supercœleste, mentale, & spiritale altare suum*, his more than heavenly, mentall and spiritall altar. Now, if Bishop *Williams* have the brow to doe it, let him say all this masse is S. *Iames* his, or, let him say (which *Bellarmine* honestly confesseth he cannot) which part of it was made by S. *Iames*, and yet in an English booke, which both learned and unlearned are to reade, he quotes it twice or thrice, as Saint *Iames* his Lyturgie, not denying, nor so much as giving the least hint of questioning the antiquity and authority of it. Another of his Masses, which likewise he quotes at least thrice, as in *bo. tab. p.* 175. 214 and 234. is no worse a mans but S. *Peters*, and this a man would think were good Gospel indeed, for *p.* 175. in a question of our service he quotes it, saying, I will not undertake to make good S. *Peters* Lyturgie, as if he should imply, that he could do it, and yet it was published by his popish cousin *William Lindan* Bishop of *Gaunt*, and if wee will take it upon the honest word of these two Bishops, *Lindan* and *Lincolne*, wee must not doubt but that S. *Peter* himself doth pray, *pro patre & patriarcha nostro venerando*, N. for our reverend father, & patriarch, such a one: and again, *gubernare dignare omnes terrarum fines una cum servo tuo papa & patriarcha nostro* N. *meq; misero & indigno*, vouchsafe to governe all the ends of the earth, together with thy servant the Pope, and our patriarch, N. and me a miserable and unworthy sinner, *Ave Maria gratia plena, &c.* hail *Mary* full of grace, &c. Nay which is yet more sport, wee finde in this Masse Saint *Peter* reverencing his owne long-dead memory, as *memoriam venerantes beatorum Apostolorum Petri, Pauli, Andreæ, Iacobi, Ioannis, Thomæ, Philippi, Bartholomæi, Matthæi, Simonis, Thaddæi, Lini, Cleti, Clementis, Xisti, Corneili, Cypriani, Laurentii, Chrysogoni, Ioannis, & Pauli, Cosmæ & Damiani, & omnium sanctorum tuorum, quorum intercessione & precibus concede ut in omnibus tua protectione muniamur*, reverencing the memory of the blessed Apostles, Peter, Paul, Andrew, Iames

Iohn,

John, Thomas, Philip, Bartholomew, Matthew, Simon, Thaddeus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Laurence, Chrysogon, John and *Paul, Cosmas* and *Damian*, and of all thy Saints, for whose intercession and prayers, grant that in al things we may be guarded by thy protection. See now whether all this good stuffe be not S. *Peters*, or else say *Lincolne* twangs: nay, here is still more, such, *nobis peccatoribus, &c. portionem aliquam & societatem largiri digneris cum sanctis Apostolis tuis, & martyribus, cum Ioanne, Stephano, Matthæo, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cecilia, Anastasia, Barbara Iustina, &c.* Vouchsafe to give us sinners &c. some portion and fellowship with thy holy Apostles and Martyrs, with *John, Stephen, Matthew, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cicely, Anastasy, Barbara, Iulian, &c.* Now, let *Lincolne*, if he have the face, say that this is all S. *Peters* owne Lyturgie. A third of his Masses and which is not once slipt in by chance, but quoted at least twice, as *p.* 175. & 204. and this he calls Saint *Markes* Lyturgie or service-booke, and yet he hath not the honesty to tell us (as the Papists ingenuously doe) that *edita est a Cardinale Sirleto sub hujus nomine Lyturgia quædam*, there is a certaine Lyturgie under Saint *Markes* name, set forth by Cardinal *Sirlet*. And here *pax omnibus* is reiterated at least nine or ten times; and S. *Marke*, if wee may believe *Lincolne*, enjoynes them to pray *pro Rege, Papa & Episcopo*, for the King, the Pope and the Bishop: and againe, he mentions *beatissimum pontificem* N. *reverendissimum episcopi*, the most blessed Pope, the most reverend Bishop, and prayes for all Bishops, Priests, Deacons, sub-Deacons, Readers, Singing-men and Laymen, and he calls the Altar, *Sanctum cœleste & rationale altare*, the holy heavenly and reasonable altar, and enjoynes to pray for the City, saying, *protege civitatem istam propter martyrem & Euangelistam Marcum*, Protect this City for thy Martyr & Euangelist S. *Mark* his sake, and these are Saint *Marke* his owne words, we never question what *Lincolne* sayes: and againe, the Deacon reads the Diptychs or holy Tables containing a catalogue of the dead, and the Priest bowing prayes for them, saying, *Horum omnium animabus dona requiem, dominator Domine Deus noster*, give rest O Lord God our governour, to the soules of all these; and againe, *animabus patrum & fratrum nostrorum dona requiem memor maiorum nostrorum, patriarcharum, Prophetarum, Apostolorum, martyrum, Confessorum, Episcoporum, sancti iusti, &c. & sancti patris nostri Marci, Apostoli, & Euangelistæ*; and give rest to the soules of our fathers and brethren, remembring our forefathers, the Patriarchs, Prophets, Apostles, Martyrs, Confessors, Bishops, Saints, just men, &c. and our holy father Saint *Marke*, the Apostle and Euangelist, &c. Now, all these must needs be Saint *Markes* words; for *Lincolnes ipse dixit*, whose words are all demonstrations,

monſtrations, and therefore never diſtruſt him, but take at it all adventures. His fourth Maſſe is Saint *Ambroſe* Lyturgie, *pag.* 275. which he ſaith (and you may believe him) all the world (not an old horſe excepted) knowes to be very ancient, tis wonder he derives not its pedigree (like Epiſcopacy) from *Adam*; but he ſaith enough, and we muſt take his word without any more adoe: His fifth Maſſe is Saint *Baſils* Lyturgie, which as the former was of great antiquitie, ſo this is of as great authority, and muſt needes be ſome Goſpel-like piece; for he muſters it up to defend his cauſe, no leſſe than ſixe or ſeven times, as *holy tab. p.* 178. 193. 196. 211. 214. 234. wherein it appeares how exactly he conned theſe maſſe-bookes, and had them *ad unguem*, ready even to words and ſyllables: The ſixth Maſſe hee makes uſe of, is Saint *Chryſoſtomes* Lyturgie (as he calls it) though all the world know that hee was more frequent in the Pulpit than in the reading pew, and more laborious in ſermons, then Maſſe-bookes, as his ſweete Sermons yet extant, taken by ready writers from his owne mouth in the pulpit, *Socrates Eccleſ. hiſt. lib. 6. cap.* 5. doe declare him a gold-mouthed preacher, yet *Lincolne* quotes this Lyturgie, as if it were *Chryſoſtomes* indeed (though it make mention of *Chryſoſtome* himſelfe) no leſſe than eight times, as in *p.* 99. 100. 174. 178. 193. 196. 214. 234. His ſeventh Maſſe, or Lyturgie, is that of the Patriarch *Severus*, ſet forth in ſiriack and latine, by *Guido Fabritius*, this he brings in *ho. tab. pag.* 196. His eighth Lyturgie, is the Aethiopian, which he rouzes up from a dead ſleepe to help him twice, *h. tab. p.* 178, 196. His ninth is the Mozarabick Liturgie likewiſe twice brought in, to wit, *p.* 37. and 232. ſo that theſe nine maſſes or Lyturgies, like nine worthies, or invincible Champions, he muſters up no leſſe than thirtie times, ſtuffing the margine with ſuch like Authors, thereby bringing an Engliſh reader into a good opinion of Maſſes and Lyturgies, and drawing him to thinke, that if theſe Apoſtles & Fathers were not their Authors, ſuch a learned biſhop would be aſhamed to cite them in their names, but he doth more than that; for when theſe doe not ſerve his turne, he makes uſe of Pope *Pius quintus* new miſſall, as *p.* 35. and if this faile, *the maine authority hee relies upon is*, the Romane Pontificall, *h. tab. p.* 220. and *p.* 197. ſo that he will never want authors to his purpoſe, ſo long as any Friers and Monks of Italy, France and Spaine, who have nought elſe to doe, can but forge any pamphlet on the Fathers.

Note.

Note.

4. *How he reſpecteth popiſh Writers, and how the Proteſtants.*

And as his principall grounds lye upon Popiſh Authority, and his chiefe ſtrength conſiſts in Jeſuites and Schoolmen, and Maſſe-bookes, ſo he cannot but reſpect thoſe to whom he is ſo much ingaged; and therfore it is no wonder to heare him call *Lindwood*, our learned gloſſer, *holy Table*, page 178. and *Auſtin* (the blacke Monke of *Canterburie*) the Apoſtle of the Saxons, page 223. *Gratian* the Father of all the Canoniſts, page 65. other Papiſts learned Pontifician writers, page 218. *Rome* and *Conſtantinople* the two great Mother Churches of the world, page 224. Nay, that impe of Satans ſubtilty, *Julian* the Apoſtate, he termes a witty Prince, page 157. And thoſe that follow the popiſh Schoole men, judicious Divines, *pag.* 74. but contrariwiſe, thoſe that embrace the onely Word of God, hee calls *profeſſed Puritanes*, *pag.* 74. and nothing but *puritane*, *pag.* 191. and downe-right *puritanes*, *p.* 189. and *ſectarie* or *puritane*, *pag.* 138. and *Knave puritane*, *pag.* 139. and *puritanes in France*, *pag.* 77. and theſe are his generall termes, and hee uſes particular perſons no better; *Calvin* is but a *polypragmon*, or buſie-body, *pag.* 144. and pragmatically *zealous*, *pag.* 145. an active man 147. And *Beza* hopes, or elſe his heart would burſt, *pag.* 78. *Aynſworth* and *Broughton* are derided, *pag.* 128. Maſter *Cotton* is but a fooliſh Vicar of *Boſton*, *pag.* 70. and Maſter *Moulin* is never termed otherwiſe, than Mounſieur *Moulin*, *pag.* 196. which, though it be his native title in his owne Countrey, yet in Engliſh it ſounds with as much grace, as if we ſhould call the Biſhop of *Lincolne*, *Shon ap Willom*, which if hee ſhould never be otherwiſe called, would not be much for his credit; and as theſe perſons, ſo aſſemblies, hee preferres the Prelaticall Convocation before the Parliament, at leaſt twice, *pag.* 24. and 35. which agrees with what hee ſayes of their authorities, *tenet* 35. and 36. compared, and layes the foundation for the late Convocation in three ſeverall places, as appeares, *tenet* 34. of a new Canon, and 35. of new directions, and 51. of declaration of the Prince and chiefe goverenours of the Chrurch, ſo that it is hereby evident what manner of man hee is; the conſideration whereof moved me, though before I reſpected no

Clegie-man in *England* more than hee, and though neither he nor any of his ever did mee in particular, any wrong, to exasperate mee against him, and though I might rather have petitioned (in respect of personall injuries and sufferings for a good cause) against one of *Canterburies* Chaplaines, who heavily afflicted mee in the Universitie, the cause whereof he could not declare, unlesse it were for not cringing to the altar, or against *Londons* Officers, who have injuriously wronged mee of my living, unto which I was entituled by ordination; yet digesting mine owne injuries, I have rather become an humble supplicant to the Honourable Court of Parliament in behalfe of the truth and doctrine of Christ, beseeching them to defend both it and mee; and if any man make a doubt of what hath beene said, let him seriously (as I have done twice) cast a third looke over *Lincolne*.

The Nicene Creed or Faith was found to be a true Faith by the Truth it selfe, and plaine testimonies of holy Scripture: Constant. mag. Epist. ad Eccles. Alexand. Socrat. hist. lib. 1, cap. 6.

FINIS.

Errata.

GEntle Reader, to avoyd titubations, correct these errors with a pen, before you reade the Booke: in some bookes for *fol.* 8. is set downe 4. for *fo.* 9. there is 5. for *fo.* 12. there is 8. for *fo.* 13. there is 9. and for *fol.* 15. there is none at all. In *tenet* 22. for *p.* 139. there is 149. In *tenet* 23. for 136. see 133. there is 133, 136.